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WEEKLY REVIEW.

—What is a dominical? It is a fine originally imposed in England on those who stayed away from Mass, from partaking of the body of the Lord, *Corpus Domini*, whence the name. The Ritualists have lately exhumed this piece of antique idolatry, and are delighting themselves by imposing it on the good people of England, Dissenters particularly. Here we have a new illustration of the adage, *Quem deus vult perdere prius dementat.* M. in the *Friend of India* says:

"After Parliament had, in obedience to the reiterated voice of the country, relieved the Dissenters from the payment of Church rates, the demand of such a tax from them, insignificant in amount, and, as I am told, local in its range, appears, more particularly at the present day, when the country is in a state of religious inflammation, to be an act of unaccountable folly, which will do incalculable injury to the Church. If the Church falls, it will be from provocation given by its own members, and by their inordinate love of ecclesiastical power. Such an act as this is of more value to the Liberation Society than fifty speeches."

—The union prayer meetings, mentioned in our last, have been remarkably well attended and deeply interesting. Night after night the different meeting-places have been filled to overflowing. It has been remarked by many that no such meetings for prayer could formerly have been convened in Bombay. Very earnest addresses have been given, and fervent prayers have been offered. We cannot doubt that this week will be fruitful of much good. Christian young men will have been led to feel more deeply the greatness of the work to which God summons them, and to consecrate themselves to it more unreservedly; and many will have been led at this time, we trust, to decide for Christ. The Apostle John, in his first epistle, has some words of fervid exhortation for young men: "I write unto you, young men, because ye have overcome the wicked one." "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." Mr. Moody has shown us, or God has showu us in him, what a young man of ordinary or less than ordinary advantages, can do for the cause of Christ when his whole heart is thrown into it, and when the word of God abideth in him. Mr. Moody is a man who is simply filled with the word of God; it is in his head and in his heart, in his mouth and in his life. No merchant man, seeking goodly pearls, could be more devoted to his business than Moody is to the work of getting souls saved. To overcome the wicked one, a young man must abandon all reliance upon his own wisdom and power, die to the glory of this world and the honour which cometh from man, and learn to find his reward in the privilege of following that paragon of young men, the Lord Jesus Christ, who at the age of 33 gave his life a ransom for many. Though the world seeth him not, yet to the eye of faith, he may even now be seen going forth conquering and to conquer, upon a white horse, his name the Word of God, his eyes as a flame of fire, out of his mouth a sharp sword proceeding, followed by armies of the redeemed clothed in fine linen white and clean. "Blessed are they who are called unto the marriage supper of the Lamb." Shall there not be found some Moody-like spirits in India, to do battle for the Lord God Almighty in this land where the powers of darkness have so long possessed the heavenly places? Episcopalian, Presbyterian, Congregational, Baptist and Methodist, missionaries and ministers, and several laymen, have taken part in the addresses and prayers, at the successive meetings of this week. Considering the way in which these meetings have been attended, the question arises, Could we not have a weekly union meeting, held one week in one church, the next week in another, and so through the round of churches, and then beginning again. The way in which God has blessed such union meetings at home this last twelve months, seems to lay an obligation on us to attempt something of this kind.

—The Rev. Wm. Taylor left Bangalore on the 7th instant, having spent five or six weeks there. About 130 professed to find salvation through the blessing of God on his preaching. The Rev. James Shaw then took charge, and Mr. Taylor left for Madras and Secunderabad. We have a letter from Mr. Shaw written on the 19th instant. He says:—

"The Lord has been very good to me. I have kept on believing his promise, My grace is sufficient for thee, and he has given me tokens for good. 27 have sought the Lord publicly under my preaching since Bro. Taylor left on the 7th instant. We have abundant reason to thank God. We have had a very glorious prayer-meeting this evening. All went away rejoicing. The Lord was with us of a truth. One officer said to me after the meeting: I never was at such a prayer-meeting; it is the best I ever attended. Just see how much we have to thank God for even in the last two days: 15 have sought the Lord; a large library has been thrown open in the most neglected part of Bangalore, for the preaching of the Gospel; I have the letter in my pocket which is to open the doors for us; a little while after getting the above letter I met an officer who said, 'I thought I would see you to-day; please put this in your pocket to help on the good work'; when I opened the little parcel, I found it contained Rs. 100. On Sunday night, when we had a collection, we found a little parcel which proved to be two Rs. 50 notes, with the words 'a thank offering.' Thus the Lord has given enough to build the pendals. One is now being erected at St. John's Hill, a densely crowded place, where they are thirsting for the water of life. I preached there last night in a private house, but the place was so packed it was very uncomfortable, and yet we had 5 seekers. I get the front seats vacated, and invite the seekers to come forward. It is a good plan. We sing some song of invitation while they come forward. With regard to my own experience: I have very often had much more emotional feeling; but never the *settled* peace and confidence in Jesus that I now enjoy. My soul is anchored to Jesus. All is well. I find *continually* in Him redemption and cleansing."

—Popular excitement runs high against those who were concerned in the Market frauds. The 28 peons were nearly mobbed as they were being taken from the Police Court to the Jail. From the evidence submitted it would appear that bad meat has for years managed to find its way to the butchers' stalls. The effect of our legislation has simply been that the profits on this meat had to be divided with the executors of the law.

—We have now among us a pundit of some celebrity, Pundit Saraswati, whose Lectures on the Vedas have made considerable stir in the North of India. He lectures to-day, at 5 P.M., in the Framjee Cawasjee Institute, in *Hindee.*

—We regret that ill health should have obliged the Rev. W. M'Mordie of the Irish Presb. Mission, Guzerat, to leave for England. Mr. M'Mordie has been for some years at Ahmedabad, where he will be greatly missed. We earnestly hope that his visit home may be blessed to his recovery. We believe that a reinforcement of three new Missionaries is shortly to arrive for this Mission.

—A friend at an interior station who believes "that God can and does cure diseases without means other than faith in his ability, also, that He is graciously pleased to bless means to the end desired," sends us an account of the restoration of a person to health through the use of Chlorate of Potash. The person had long been suffering from disease of the lungs, and had tried the usual remedies without success. Of the chlorate of potash, a teasspoonful in a large tumbler of water is a dose for a day, to be sipped at intervals, and the use of it is to be continued for some months; with considerable open-air exercise.

—We understand that the prisoner under sentence of death for whom prayers were requested through the *Bombay Guardian*, professes to be looking to Christ for salvation, and has asked for baptism. Thanks should be rendered for this. To-day is the day appointed for his execution.

—A story told of Admiral Farragut is apt—and a hundred times more so—in its aplication to spiritual conquests as to naval warfare. Admiral Dupont was once explaining to Farragut the reason why he failed to enter Charleston harbour with his fleet of ironclads. He gave this reason, and that reason, and the other reason; and Farragut remained silent until he got through, and then said, "Ah, Dupont, there was one more reason." "What is that?" "You didn't believe you could do it!" The preaching, the praying, the personal exhortation that *tells* in Christ's work is that which expects results.—*Advance.*

—It is the neglected wheel that capsizes the vehicle and maims for life the passengers. It is the neglected leak that sinks the ship. It is the neglected field that yields briars instead of bread. It is the neglected spark kindling near the magazine whose tremendous explosion sends its hundreds of mangled wretches into eternity. The neglect of an officer to throw up a rocket on a certain night caused the fall of Antwerp, and postponed the deliverance of Holland for twenty or more years. The neglect of a sentinel to give an alarm hindered the fall of Sebastopol, and resulted in the loss of many thousand lives.—*T. Cuyler.*

ARCHIVES MUMBAI

A SERMON by the Rev. J. M. Thoburn, entitled "The Healing of the Nations" has been published, and we are thankful to have been favoured with a copy. It is an excellent discourse, well fitted to be useful. What the true power of the Gospel is, is shown in the following passage:—

"Many who are ready to concede the most literal interpretation of these prophecies, and who believe that our world will yet be filled with the glory of God, do not admit that this work will be brought about by the Gospel of Christ. They believe in something like a new dispensation, and in the employment of other agencies than those now relied upon by believers. They would probably say in reply to what has been advanced, that the point at issue is not so much the future state of the world, as the means by which that state shall be reached, and they would hardly hesitate to avow their want of confidence in the Gospel to secure so stupendous a result. Let us then turn to this point. There is but too much reason to fear that aside from all questions of prophecy, large numbers of Christians have a lurking scepticism in their hearts in reference to the power of the Gospel to contend against desperate wickedness, and especially against a wickedness which holds our world as one great fortress. What is the power of the Gospel? Has the phrase any meaning? Did, or did not Christ ordain this Gospel to be the means of bringing the world to the knowledge of God?

The power of the Gospel is Jesus Christ himself. It is not the Bible, or the Church, or the creeds, or the ministry, or any institution of what is called Christianity, but it is the living Jesus. We are for ever prone to confound the means with the end, the instrument with the arm that wields it. There is no inherent power in the Bible, or in abstract truth, or in any inanimate object, and there is no inherent spiritual power in a Church or a body of clergymen. Christ is the strength of Israel, and Jesus Christ in the Church and in the Word, is the power which gives energy to the Gospel. When we speak of the power of the Gospel we mean nothing more or less than the power of Christ. We thus understand the peculiar wording of the great commission to evangelize the world: "All power is given unto me in heaven and in earth. Go ye therefore and disciple all nations. * * * * And lo, I am with you always, even unto the end of the world." The power which upholds the universe is pledged to support every believer who bears this great commission from the risen Saviour, and if we do not constantly see this power manifested in the world in connection with Christian work and worship, it is because the great majority of Christians have learned to regard the word 'Gospel' as a mere theological expression, or if they consider its inherent power at all, they never look beyond the history, or doctrine, or morality found in it. They seem to think that the Saviour established a new religion in the world, and then left it to fight its way, and thus it happens that we may often see intelligent Christians trying to prove that Christianity is superior to the other religions known in India, and evidently thinking that if they can prove their point the conversion of India will inevitably follow. No amount of proof will ever convert a sinner from the error of his ways. The presence of a spiritual power is necessary to give convincing force to the truth, and to assist the honest mind that is trying to struggle into light. This power is found in Christ. He is the central light, and life, and energy of the Gospel, and hence it is impossible to conceive of another dispensation in which greater power will be bestowed. The Church is not weak and languishing because she has limited resources, but because she has not learned how to put on her strength.

It is not strange that while such imperfect views of the true nature of Christ's commission prevail in the Church many should begin to doubt the efficacy of the Gospel, and consequently to look for another dispensation and for a larger display of consuming judgments than seems consistent with the simple preaching of the Gospel of peace. But if there is any one thing which we should do cautiously, it should be the substituting of judgment for mercy in interpreting the counsels of God. Unbelief is a poor interpreter at best, and if we lay aside our confidence in the saving power of Christ before we open the New Testament, we may arrive at most unfortunate conclusions in reading its pages. For my own part, I am firmly convinced that some parts of the Scriptures will never be fairly understood until a purer and better Church, taught of the Holy Ghost, and more spiritual than the Church of the present day, shall be raised up to do the work of interpretation. Perhaps the noble, but obscure book of Revelation will be the most precious portion of the Bible to the saints of a future age. As it is, with our dull understanding, and limited knowledge, and imperfect faith, we are constantly interpreting predictions of coming centuries as if the world a thousand years hence would be in all essential respects like the world in which John lived and wrote. Take, for instance, the picture of the conquering King of kings going forth to the slaughter of his enemies, as recorded in the nineteenth chapter of Revelation. His eyes are like flaming fire, his head is crowned with many crowns won from the kings of earth, and out of his mouth goeth a sharp two-edged sword. To many readers the whole scene is simply a prediction of horrible carnage and bloodshed, but others remember that the two-edged sword is the word of God, the sword wielded by the Spirit, the sword wherewith the Prince of peace shall go forth to subdue his enemies. We thus see in this very last scene before the beginning of the millennial reign a mighty triumph of our King, but the weapon of his warfare is the same one given to the disciples on Olivet,—the preached word, and it proves effectual to do its work, not of literal slaughter, but of overthrowing error, and sin, and preparing the way for the long reign of peace on earth."

This sermon has been printed at the American Mission Press, Lucknow.

The Bombay Guardian.

SATURDAY, NOVEMBER 28.

DARWINISM.

DR. Struthers, Professor of Anatomy at Aberdeen, delivered a Lecture lately in which he said that "Science and Theology have long ago declared war." We may suppose that he would have reference here not so much to Theology as the science which treats of God, as to certain teachings of theologians, or certain views of the Bible. He adds, indeed, that with "Religion no form of truth can ever clash, because Religion is a thing of the heart and conduct." This is a vague and inadequate account of Religion; and other expressions in the Lecture show a disposition to take side with Huxley, Darwin and such in their antagonism to most important truths. We have not, however, seen this Lecture, and are not prepared to speak of it critically. It is brought to our notice in a pamphlet by Rev. A. Anderson entitled: "Science, Theology, Religion," which discusses fully the positions of Dr. Struthers, and that particular tendency of modern thought of which Darwin and Huxley are recognized leaders. It is an able and earnest discussion of the matter, and we are thankful to have had the opportunity of reading it.

Many admirable discoveries have been made in modern times, and large honours have been bestowed upon the inventors. Everybody can see that there is more to follow; that nature has many more secrets to unfold; and there is an earnest ambition on the part of many to be the pioneers of thought and find out the new things that shall startle mankind and revolutionize the ways of men. Now just here there is the danger that men shall be betrayed, by this eager desire to get before others in discovery, into the adoption of some view that is startlingly new without being fundamentally true. Into this pitfall which they have dug for themselves many have fallen. The actual discoveries of the last century could be fully described in a much smaller volume than would be needed to describe the already-exploded bubbles of that period. The more strange and revolutionary the view propounded, the more ingenuity is needed to make it plausible, and on this account the more attractive it is to certain minds. Among the Greek philosophers we find very great ingenuity, and subtlety, and force of thought displayed in the support of hypotheses, which are now seen to be most wild and baseless. And so it is in modern times. When men of science begin to speak contemptuously of the argument from design, because in the millions of facts that proclaim it, half-a-dozen are found in which design has not been traced, and coolly ask us to receive instead the theory that there is a tendency in things to vary and a tendency in unsuitable things to perish, and that, given millions of millions of years in which these tendencies work themselves out, there will come a time when perfect organisms shall have the field to themselves, the common-sense of mankind will be in its decrepitude if it does not laugh such men to scorn. Sir W. Thomson has demonstrated that "all geological history shows that continuity of life upon this globe must be limited to some such period as 100,000,000 years," and Mr. Darwin takes alarm at this, allowing it to be one of the greatest objections as yet advanced against the doctrine of Evolution. Only *a hundred millions of years!* altogether too scanty a time for the development of man and all other organizations. The most stupid marksman in the world, if he shoots often enough at a mark, will hit it some time or other; so if you give us millions of millions of years in which the abortive creations, the failures, can sweep themselves away, there will come a time when the tendencies of things shall succeed in producing a proper creation. There is one huge mistake, however, about this present creation, that it is everywhere, in all things, and to every body, teaching design.

Another thing that is rather perplexing. What has become of the remains and lingering indications of those millions of past failures and abortions? Why are we not constantly turning up the remains in stone of those multitudinous malorganizations and misconstructed beings that once tried to exist and failed. They must have been vastly more numerous than the successful births. While we write we are ashamed of ourselves for condescending to notice such absurdities. It seems almost like reasoning with idiocy. The eye was not made for seeing, the hand was not made for the manifold purposes to which we apply it! "The fool hath said in his own heart, no God"; and in the attempt to rule God out of the way and account for everything without him, men have given the most extraordinary proofs of folly that were ever given under the sun.

How will these gentlemen who account for all things by the tendency to vary indefinitely, dispose of that remarkable co-operativeness of the most widely separated things in nature? We may be allowed to repeat here an illustration we have given of this unity. Man and various other creatures have need of grain for food. That this grain may exist there is needed a particular kind of soil, penetrated with certain alimentary essences. That this soil might exist certain geological conditions in remote ages had to exist. In order that the grain may grow in that soil, it needs to be *planted* just there. It needs

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further that there should be supplies of rain. That there may be rain, it is necessary that there should be an atmosphere fitted to receive the clouds that are wafted to it from afar. In order that these clouds may be wafted to that spot, there is needed a certain arrangement of winds, and in order that the clouds may be formed there is needed a process of evaporation at the surface of the sea, distilling fresh water from salt and changing it into a form that allows of its ascension on high. But in order that there may be that arrangement of winds to convey the clouds to the planted fields, and that formation of clouds by evaporation, the sun is necessary. But the sun is an immense body 90 millions of miles away, sending light not merely to this earth, but to a great number of globes of various sizes in our solar system. Further it is necessary that the earth should be placed at a certain angle with the ecliptic and should revolve on its axis, and should move in an elliptic orbit. And all this, that creatures whose organization requires this particular kind of food, should have it. So the men of science who scout at teleology, the recognition of design in nature, have not only to account for the particular organization of grain-eating animals, but have also to account for the harmonious co-operation of the sun, the ocean, the atmosphere, the soil, and the various processes by which water becomes vapour and vapour becomes water, and the juices of the soil become sap in the plant, including the geological changes that took place thousands of years ago, in fact they have to account for almost every thing that exists, such is the marvellous intertexture of all things.

CONSCIENCE.

THE *Bombay Gazette* takes from a recent novel the following extract:—

"'Do you really think, Mrs. Burnett, that there's a place all brimstone flames to roast us sinners?' She was startled by that difficult question, put to her so earnestly. 'I cannot tell, but I have heard that it is our own conscience which forms the fire.' Habbie reflected, thought of the toothache, rheumatism, and the agonies he had occasionally suffered after a 'perfectly happy night.' Then, drawing breath as if relieved—'Oh, conscience? I think we can *thole* that.'"

And subjoins the following comment:—

"A good deal has been said about consciences being the real eternal fire of the future condition of mankind,—a proposition which has drawn forth many learned and enthusiastic replies from those who delight to hold the opinion that the future blazes will be literal and not figurative; but we do not think any of the hot controversialists ever made a harder hit against the theory of the figurative blazes alluded to than Habbie makes in that sly expression of belief that he could bear his conscience as a punishment, if that was all. We dare say a good many people in the world would like to be thoroughly sure that the *tholeing* of their consciences is all they shall ever have to suffer, for as their consciences never trouble them here, they might reasonably suppose that they would not trouble them much hereafter."

As a rule, the consciences of men do indeed trouble them very little, and for much the same reason that people who have taken refuge from their creditors in Damaun or some other place byond the British frontier, are little troubled by their creditors. Men have the power to exclude light from their conscience; and the very pains that they take to do it shows that they are conscious of slumbering forces that may be awakened by the light. A man has reflected very little who is not aware of the fact that the same conscience which to-day gives a man no trouble may to-morrow be a most intolerable tormentor without the commission of any crime in the interim, simply through the inlet of light. When Felix heard Paul reasoning of righteousness, temperance and judgment to come, he trembled; there was a sudden and powerful awakening of his conscience; and he made haste to avail himself of the power that was left with him by remanding Paul to prison. When Nathan said to David, Thou art the man, the voice of conscience, which he had been tutoring to silence, awoke. Take the case of Job, commended above all men of his day for piety; when God at last manifested himself to him, he exclaimed, "I abhor myself and repent in dust and ashes." Daniel and John, men beloved of God, fell to the ground like dead men, when the glory of the Lord shone upon them. Men have a certain power to control the utterances of conscience, by shielding it from the truth, and they exercise this very sedulously, carefully avoiding those associations which would tend to bring home to them the true claims of God upon them, and the greatness of their delinquencies. In a world where the ungodly are in such a large majority, it is not difficult to attain success in this, for a season. Here we have the secret of those contemptuous or bitter references to those who happen to be distinguished by their earnestness in religion, who receive the testimony of God as to the danger of men, and do their best to get them awakened; there is no class of the community so carefully avoided or so persistently disparaged; any charge against them, no matter how preposterous, is eagerly clutched at. The great crime of these people is that they *disturb the false peace of men.* An aggressive Gospel, first in the person of Christ, and next in the persons of his followers, has for eighteen centuries encountered more opposition from men than any other system ever did, just because of the light it flashes upon the consciences of men. We may illustrate this whole subject by a narrative which a person once gave to us of his conversion. He told us that two years before the time when he was speaking, a revival of religion had occurred in the place, and he was one of those who were then awakened under the preaching of the Gospel. So profound and harrowing were his convictions that he had to give up for the time the work in which he was engaged, the building of a house, and would spend the entire day in the woods near the town, seeking rest for his spirit and finding none. One evening, as he was coming into town to attend the meeting, he stood for a little before a blacksmith's forge, and, as he looked upon the fierce flames, he felt in his own heart that it would not add anything to his agony to throw him into those flames. He soon after found peace and joy in believing on Christ his righteousness. Now this man had not been guilty of any extraordinary sins; he had simply got a view of the character and glory of that Being whose commandments he had been making light of all his days. Something like the torment he experienced will take hold upon men in the day referred to at the close of Rev. vi., when the kings of the earth, and the great men, and the rich men, the chief captains, and the mighty men, and every bondman, and every freeman, shall hide themselves, and say to the mountains and rocks, "Fall on us and hide us from the face of Him that sitteth upon the throne and from the wrath of the Lamb."

We are not now pronouncing any opinion with regard to physical torment as constituting a part of the punishment of the wicked. We are simply dealing with the common delusion that, because men are able to guard their consciences from awakening influences to-day, they will be able to do so continually, There is no resurrection more certain than the resurrection of truth in man's conscience.

SOME FRIENDLY WORDS.—III.

To Hindoos, Mahomedans, Parsees, Nominal Christians and all who have not peace with God.

Fifteen centuries before Jesus came into the world, the camp of the Israelites was thrown into great commotion by an irruption of fiery serpents whose sting was death. God was pleased to indicate to Moses a means of deliverance: a brazen serpent was made and elevated upon a pole, and all that were bitten were commanded to *look* to this serpent of brass and be healed. They obeyed; the poison of death had begun to circulate in their veins, and it seemed all but incredible that they could be healed, especially in such an unheard-of way as that; but it was a very simple thing to look, and they looked, and straightway they were healed; the poison was gone; health reigned once more in their system. It was simply a look! a look in faith, in hope, in expectation; and they were immediately healed. When Jesus, fifteen centuries later, was speaking with Nicodemus regarding the way of salvation, he said, As Moses lifted up the serpent on the pole, even so must the Son of Man be lifted up, that whosoever believeth on him may have everlasting life. The faith here corresponds to the look in the first account; it is the look of faith. The type is explained by the antitype: it was a foreshadowing of the way of salvation through Christ crucified; he was in the likeness of sinful flesh, though without sin; so the object raised to the pole by Moses and placed conspicuously where all might see it, was in the likeness of that which was destroying the Israelites, in the similitude of a serpent, though not itself a serpent. Go preach the Gospel, the glad tidings, to every creature, said Christ; he that believeth shall be saved; the glance of faith, the simple act of trust shall save him. As many as received him, to them gave he power to become the sons of God; but the act of reception is instantaneous. The word of God is the word of life; and the reception of this by faith is represented as the reception of that which is promised in it, salvation: the word is nigh thee, even in thy heart and in thy mouth; that if thou wilt confess with thy mouth the Lord Jesus Christ, and believe in thy heart that God hath raised him from the dead, thou shall be saved. "Born again of the incorruptible seed, the word of God." It is then a matter of reception, not a matter of attainment. Men ordinarily insist upon regarding the knowledge of God as a thing of attainment, something that their own faculties must go after and lay hold upon and bring home. But what man knoweth the things of a man save the spirit of man that is in him? Even so knoweth no man

the things of God but the Spirit of God The knowledge of God is not then a matter of attainment but of reception. God gives his Spirit to those who abandon confidence in their own powers and virtues, and ask him for his Spirit. The Spirit searcheth all things, yea, the deep things of God. If then it is a matter of reception, and if God is willing to bestow it, what shall hinder your having it, when you are willing? He that caused light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. Thousands, tens of thousands, are bearing this testimony; declaring by their consecrated lives, their altered characters, their peace and joy, and patience and love, that Jesus is even now their Saviour, and that when they submitted to him, they passed from death into life.

But must there not be a sense of need, before the heart can thus be expected to look to the crucified One? And is there not a sense of need? Do you not know in your inmost heart that there is no such thing as acquaintanceship between you and God? that sin is in you and refuses to be banished? that you have not the peace of God? Is there not self-condemnation in your heart? the consciousness that love to God is not supreme in you? With regard to the future, do you not feel as though you were going forward in the dark? As regards your moral and spiritual nature do you not know perfectly well that it is diseased, and that healing is necessary?

Among those whom I address there are multitudes who, if they will listen to the testimony of their inmost heart, their profoundest convictions, will be constrained to avow that they need such a salvation as Christ offers, and to acknowledge that none besides Christ has such a salvation to offer. They have evidence sufficient to justify the step which the Gospel bids them take; and it is simply because they shrink from some of the consequences that appear to be involved in such a step, that they persuade themselves they need more evidence, and so they wait and wait, and the precious opportunity slips away, drifts away for ever. Truth does not fully reveal herself to us till we embrace her; wisdom is justified of her children; the mysteries of the kingdom of heaven are revealed to the children of the kingdom. For you, certainly, faith in Christ would be no blind faith; you are constantly acting, in temporal matters, on far less evidence than is flashed to you from the pages of the Gospel. You know that with regard to your acceptance with God and future blessedness, your faith never yet rested on anything a hundredth part so firm as the basis offered in the crucified and risen Jesus. Let go all beside; trust solely in him; and oh how soon will your heart be overflowing with the blisful consciousness that you are in Him that is true, and that eternal life is yours.

—A few years ago, a mother in Israel, one who wrestled and prevailed in prayer, led me to a little room in a retired part of her low roofed dwelling, and showing me the hasp which fastened the door of that quiet retreat, said, "I often think that this little piece of iron is more to me than all the treasures of the rich in yonder city are to them; for this shuts out the world." It was a sacred spot, that room of prayer For more than fifty years had it been a Bethel to the soul of this aged disciple; and how many in that mountain village, aye, and in the world, are indebted to the prayers offered there, eternity alone will reveal. It seemed to me holy ground, hard by the very gate of heaven. Reader, have you any bar, bolt, or key, which, when you enter your place of prayer, keeps away the intruding cares and perplexities of the world without? Alas! alas! how many weary, aching hearts, burdened with earthly treasures, would give all they possess for something which would "shut out the world" and give the sublime repose which Jesus gives to his beloved,—*Tract Journal.*

Epitome of News.

Saturday, November 21.

—Calcutta telegram, 20: The statement in the home papers, republished in Reuter's telegrams to the Indian Press, that Yakoob's visit to Cabul was at the instigation of Lord Northbrook, is entirely without foundation.

—*Deccan Herald:* "From Bhosawul we learn that Mr. Wilson Bell and Mr. Dangerfield, Civil Engineers of the G. I. P. Railway Company, had been there to test the strength of the iron bridge over the Taptee, and found it in a satisfactory state. This fine iron bridge is about half a mile in length, and consists of 34 spans. It is a grand piece of work."

—A correspondent, writing from Raneegunge, says:—"The mines here are falling in, in all directions, forming a 'magnificent sight,' one mass of smoke and fire. On Saturday a cart and two bullocks disappeared in a second, in a fall of a mine, and were instanly burned. The road is now blocked up, and I think that to-day a portion of it will fall in."—*Indian Daily News, Nov.* 18.

Monday, November 23.

—*Times of India*, Cawnpore: Mr. D. Fitzpatrick, Assistant Secretary to the Viceregal Legislative Council, is to act as prosecutor at the approaching trial. Dr. Tressider has arrived here.

Calcutta, 22: The reason assigned for Yakoob's arrest is the Ameer's fear that he would make Herat over to Persia.

Meer Akhor Ahmed Khan has been appointed Governor of Herat, Ayoob Khan, the younger brother of Yakoob, retaining the criminal department.

General Daood Shah has been sent with a force from Cabul to occupy Herat.

—A gigantic Warren girder bridge is at present in process of construction by Messrs. Westwood, Baillie and Company, of Birmingham, to cross the river Chenab, a tributary of the Indus in the Punjaub, and will form part of the trunk line from Calcutta and Bombay to Lahore, Peshawur, and Cabul. The total length of the bridge is 9,081 feet, or nearly 1¾ miles. It will consist of sixty-four spans of about forty-five yards each.

—*Bombay Gazette*, Burwai: "On the 19th the special train that brought the ruler of Gwalior drew up at Mortukka at 11 A. M. The Maharajah immediately alighted, and proceeded to the Nerbudda river, where he got into the boat that was ready and set out for the northern bank. As soon as the royal guest was sighted, Holkar too got into a boat. It was an imposing sight to behold the two great Maratha Sovereigns, shaded by brilliant umbrellas and surrounded by their respective nobles, fast approaching each other on the placid bosom of the great stream as if under the influence of a powerful attraction. The floating vehicles soon touched each other, and the two Chiefs were in a moment side by side. This friendly juxtaposition occurred for the first time after three generations."

—A correspondent of the *Bombay Summachar* states that, in token of general rejoicing for the birth of a son to him, Mulhar Rao resolved that the present of a sarree (wrapper) and a chowlee (boddice) should be made to every Marathi woman in the city of Baroda who applied for it. Accordingly, on the 17th inst., sarrees and chowlees were distributed to thousands of Marathi women who went to the palace to apply for them. In the same manner many thousands of rupees were distributed among Gujeratee women in the city, at the rate of one rupee to each applicant. The applicants, as they came up one after another, were collected in a large place or enclosure, and were released when the distribution of presents was over.

—There are now open in India 5,872 miles of railway, which have cost about 97,009,000*l.*, giving an average expenditure of 16,536*l.* a mile. Of this length, 727 miles are laid with a double line, and 5,725 miles on the 5 ft. 6 in. gauge. A further extent of 1,850 miles is now in course of execution, of which 817 miles will be on the 5 ft. 6 in., and 1,033 on the metre gauge. During last year 312 miles of additional line were opened.

—On the Japanese coast there has been captured a whale, in the stomach of which was found a hide bag, containing 10,000 *yen* in gold and silver coins.

—There are over 1,000 churches in Madagascar.

—The *Lucknow Witness* says that the Rev. D. W. Thomas has procured in America funds for 20 scholarships for the Bareilly Theological Seminary, making 30 in all.

—Same; Lucknow: "During the stay of the Fifth Fusiliers in this Station the Missionaries of the American Mission have taken a great interest in the welfare of the men, holding religious meetings for their especial benefit, and helping them in many ways in their temperance cause. The Library attached to Mr. Parker's bungalow, which he opened to the soldiers, has been a great boon to many of them. A Christian Band was formed of the men of the Fifth who professed to have become the followers of Christ. These have been holding their weekly meetings in the Library-room, and have been much encouraged in the way Zionward."

The men have presented Mr. and Mrs. P. with a testimonial.

—The *Friend of India* says: "The Methodists of Bombay are given to assertions like 'Salvation is as sweet as plum-pudding.' One 'brother' avers that, at the last day when his name was called, so sure was he of being among the elect that he would jump up and answer—'Here I am!'"

This is pure fabrication. If the *Friend* is going to repeat all the absurdities that are charged upon the Methodists he will easily fill his columns. It would seem from the above that the Methodists have embraced the Calvinistic doctrine of election.

Tuesday, November 24.

—*Indian Statesman*: "During the past week, the Municipal Commissioner has been engaged in making searching enquiries, and the result has been rather alarming. The Municipal Office has been inundated with witnesses who have volunteered their evidence, implicating all the subordinate market officials; through the exertions of the Commissioner and his assistants, aided by Mr. Souter's Detectives, such an amount of both oral and documentary evidence has been secured that Mr. Pedder will be able to present a complete case to the Magistrate in a short time. Mr. Higgins, it has been demonstrated, has failed for the last ten years to discover what Mr. Pedder did in six weeks, namely a system of regular extortion from poor fishwomen and meat butchers unparalleled in the history of the local Municipality."

—The *Madras Standard* says:—"Mr. Bradlaugh has agents in Madras and, lamentable to record, *these agents are the offspring of Christian parents* and were baptised in the name of Christ. The *National Reformer*, edited by Mr. Bradlaugh, replete to a loathsome degree with the hackneyed arguments so often refuted with success, against Christianity as a divine revelation, has a pretty fair circulation among the educated Hindoos of Madras. We have before us certain tracts to which is appended the name of 'Charles Bradlaugh.' There is in one of these tracts an attempt to show that in comparing the Bible with the works of Confucius, 'the reflex of the barbarous Hebrews is far inferior to the higher cultivation of the Chinese.' These tracts are addressed to Christians, but are widely diffused among the educated Hindu community."

Wednesday, November 25.

—The *Bombay Gazette* has this notice of the Market frauds: "The dealers, both in the private and public markets, seem to have been completely terrified by the Jemadars and their assistants, and the meek manner in which they submitted to pay the black-mail would not be believed by any person unacquainted with the reverence the natives have for dustoor. If it were dustoor for natives to perform the "happy despatch" on arriving at a certain age, thousands would be found whose wrath would know no bounds if they were not permitted to kill themselves according to ancestral custom. We believe that one old Parsee, the owner of a private market, exhibited the greatest terror when he was asked to tell all he knew about the frauds. Saying one single word against Jemadar Ulee and his associates seemed to him equivalent to the ruin of his worldly prosperity for ever; and he begged pardon (as if he had done something wrong), and trembled to such an extent that it was only after an assurance that there was nothing whatever to be afraid of, no matter how much he might incriminate the Jemadar and peons, that he consented to speak upon the subject. Several women who were asked to give evidence were too frightened to do anything of the kind, and evidently preferred to disguise the truth, alleging that they could not tell to whom they used to pay illegal fees, for when the peons came round to make the collection they dropped their contribu-

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tions into the extended hand, and at the same time turned away their heads! A Mussulman, the proprietor of another of the private markets, said that the system of levying black-mail upon the squatters in his property prevailed to such an extent that he was losing his tenants, and in order to prevent his own ruin he arranged to pay Jemadar Ulee a regular sum of Rs. 15 a month, and a similar sum to the peon whose duty it was to look after the interests of the public in the said market! He had paid these sums for three or four years, and his last payment was made a day or two before Mr. Pedder and the police made their descent upon the harpies. When asked why he consented quietly to pay away monthly such a considerable sum as Rs. 30, he shrugged his shoulders and said, 'O, it was dustoor!' A butcher who had a stall in the Crawford Market, for which he paid about Rs. 4 a month, said that the fees he paid to the peons in Bombay and Bandora amounted to between Rs. 50 and Rs. 60 a month. Considering his rental, this was a tremendous tax upon him. He felt it becoming so heavy that he went to Jemadar Narayen at Bandora, and offered to pay a lump sum of Rs. 20 or Rs. 30 a month for the privilege of having any animal he chose to bring admitted to the shambles and afterwards to the Bombay markets; but that individual, feeling thoroughly master of the situation, refused to enter into the agreement, saying something to this effect, 'No; this is a busy season for that sort of meat, and I cannot agree to take only Rs 30; but if you come to me after the Devalee, I'll see what I can do for you.'

—Same: "In our remarks the other day on the death of Mr. John Laird, the eminent Liverpool ship-builder, we said he could claim the unique distinction of having cost his country the round sum of three and a quarter millions sterling, inasmuch as the British Government had to pay that amount to the American Government as indemnification for the depredations committed by the *Alabama*, of which he was the builder. We might have added that he could claim another but more melancholy distinctiou, for he was also the builder of the *Captain*, the ill-fated ironclad which sank in Vigo Bay with Commander Burgoyne and nearly all his men. If Mr. Laird believed he could claim credit from the "fame" achieved by one of the ships of which he happened to be builder, he must have been prepared to have his name associated with the melancholy fate which followed others. We only allude to this matter to show in what a curious way fate is apt to overtake political as well as any other kind of boasting with a signal refutation. Here was Mr. Laird glorying in being associated with the construction of a ship which had infuriated the Americans, and calling forth the indignation of Mr. John Bright for his boasting; and fate moves forward, the *Captain* topples over and is destroyed, and Mr. Laird was the builder of the unfortunate vessel! A man cannot make a boast securely unless he can manage to have the future spread out before him."

—Narainpore, November 24: The Force (for the Duffla Expedition) disembarked on the 19th. All arrived except three regiments at the mouth of the Dikrung, and will move on to Hurmuttee in ten days. There has been no sickness. The elephants have arrived, and supplies are well advanced.

—A telegram from Damascus announces the victorious completion of Essad Pasha's military expedition into Haodran, effected on the 21st instant, by the total defeat and subjugation of the Bedouins of Ledja.

—*Indian Statesman*: "The Governor's Levee on Saturday last inaugurated the bright period of enjoyment, which we may all believe has begun in Bombay and which will last for a few months."

"Colonel Nixon, of the Rajpootana Political Agency, goes to Bagdad as Resident. Colonel Herbert being transferred thence to Oodeypore."

—One of the candidates for the B. A. examination, yesterday fell from his chair in a swoon, while gazing at the examination paper.

—Mr. Leith's peon, who was turned out of one of the B. B. and C. I. Railway carriages for not having a ticket, has recovered Rs. 200 as damages.

—The *Indian Mirror* says: "Calcutta is sadly deficient in the influences of lay Christianity, and the prospect of having estimable Christian men in high places cannot but be welcomed. It is good, therefore, that Sir William Muir has come, once more, to our city. Many a philanthropic and useful project will no doubt have the benefit of his co-operation. His valuable services would be particularly needed in furtherance of the objects of the Society for the Suppression of Public Obscenity, in which he has always taken very deep interest."

—*Deccan Herald*: "Even John Stuart Mill can see in Christ a prophet standing in the first rank of sublime genius of whom our species can boast. Pity he did not listen to the sayings of one who showed such "profundity of insight;" if he had listened, he would have been a happy, bright, and cheerful man, instead of being an irritable misanthrope, filled with angry feelings against all the world, and especially against that God in whose hand his breath was and whose were all his ways. These essays contain without doubt the saddest philosophy we have ever seen, and we turn away from them breathing a heartfelt prayer that God may prevent their doing any harm in this age of doubt and declension, when men are ready to grasp and devour every new theory of religion which presents itself, without stopping to inquire whether it be according to God's "word which is settled in Heaven."

—Mr. C. D. Gilder, schoolmaster, has withdrawn the charges against Mr. Howell.

Thursday, November 26.

—*Bombay Gazette*; Lahore, 25: "A telegram from Peshawur of yesterday's date, published this morning, states that Yakoob Khan has not been imprisoned, but is under surveillance as the Ameer cannot trust him."

—Professor Cope, palœontologist, has made a most remarkable discovery of fossil remains,—on the shore of the Ancient Ocean of New Mexico; forty-seven were found in one day, including gigantic saurians,—the mastodon, megatherium, &c.

—"A correspondent writes from Umballa to the *Delhi Gazette* that a private of the 11th Hussars fired at his comrade and wounded him in the arm. It appears that the cause of the rash deed was owing to the former being remonstrated with by the wounded man for having committed a nuisance in the lines of the Rifle Brigade. The delinquent is to be tried by a General Court Martial."

—*Bombay Gazette*: "It will interest people in Bombay, with whom the tramway system is still in comparative infancy, to learn that the total length of the tramways in New York is 76 miles; the cars employ 11,086 horses, moving cars at the busiest times at the rate of one every 47 seconds. The rate of speed per hour is 5 miles, and the average cost of construction three-eighths of a million dollars per mile. The number of passengers carried last year was 192,000,000, being 2½ millions per mile. On some parts the ratio was still greater."

From this it would appear that more than half a million of persons go by tram every day in New York.

—*Times of India*; Burwai, 25: Scindiah left Burwai at noon on Tuesday, accompanied by General Daly, Powar Kassewrao Dada, and Holkar's hereditary Dewan. They left Mortukka by special train at one o'clock yesterday. The Maharajah intends to go to Cawnpore. The meeting and the proceedings in connection with it have passed off most satisfactorily.

Friday, November 27.

—*Bombay Gazette*: "A party has, we are informed, come down to Kurrachee from Lahore to prosecute his Agent there for passing off on him cases filled with bricks for cases containing bottled brandy. This species of fraud would appear to have been practised here for some time, at the cost of the Sind Railway Company, which has been made to pay heavy indemnity amounts in consequence. We hear also of some tins containing, as was alleged, turpentine oil, forwarded from Kurrachee to Lahore, having been discovered on arrival at their destination to contain mud!"

—Deaths last week, 356.

—The Viceroy has left Calcutta for Behar.

—The ship *John Elliot*, was burnt at sea, east of the Cape. The crew took to the boats, and, after sailing 1,400 miles, eventually landed all well at Tamatave, on the Island of Madagascar.

—A correspondent of the *Englishman*, a zemindar, says: "In the Autumn of 1859 Nana was encamped with his brother Bala Bao and Debi Bux Singh, the ex-Rajah of Gonda, and with a considerable army under his command at the foot of the Nepaul mountains, near the entrance of a pass. There they remained for some time, but at length the movement of the British troops in search of them rendering their position dangerous, they broke up their camp, and, entering the pass, retreated entirely through Nepal until they arrived within the confines of the Chinese territory. They then fixed their quarters after crossing a large river at a village or town named Tharwaria, close upon the frontier. Before they left the plains, however, the three chiefs had their funeral rites performed, lest, as they gave out, they should never return to the holy ground of Hindustan. This gave rise to the report which prevailed very universally at that time, but which was not believed by those of the inhabitants of our own provinces who were in the habit of passing to and from Nepaul, and with whom I came in frequent contact, that Nana was dead. My informant was a man who was taken prisoner by a party of the Nana's scouts in November, 1859, and carried off to the camp, where he was kept in irons. Being of a good caste, he was employed in menial offices about the persons of the chiefs, and accompanied them in their march through the mountains. In June, 1860, aided by some of the natives of the country, he made his escape, and returned to his own home, a few miles on the British side of the Nepaul frontier, leaving Nana Saheb safe within the Chinese territory, and in perfect health. The description given by the man of the nature of the Chinese boundary and of the dress and appearance of the inhabitants, was, I was informed by good authority, quite correct. A curious part of the man's statement, and one that may be of importance in the inquiry now going forward, was, that the chiefs at the time of performing their funeral rites before they quitted the plains, each cut off a finger, and that these little members were burned, and the funeral obsequies solemnly performed over them as representatives of their whole bodies."

—Vittoo Bapoo, one of the witnesses in the Market Frauds case, testifies: "I said yesterday that bad carcasses were kept aside until 8 o'clock. They were kept in the waggons at Boree Bunder until that hour. Mr. Higgins used to come to the station at 3, 4, or 5 o'clock and remained there about half an hour. He did not remain there more than half an hour. I had no watch with me to measure the exact time. After leaving the station, Mr. Higgins went the round of the markets and came back about 8 o'clock to the Crawford Markets and then the carcasses were removed from the waggons. They were kept until 8 o'clock in the waggons in order that they might escape his observation. When he came to the Boree Bunder station, he walked round the waggons, but did not go into them to examine the meat. The good carcasses are removed soon after the train arrives at the station, that is about half-past 4 o'clock, and this goes on until half-past 6 or 7 o'clock. We used to remove the good carcasses and then returned to remove the bad carcasses, which were left in the waggons."

—Her Majesty's Troop-ship *Jumna*, 4,173 tons, 700 H. P., Captain W. E. Gordon, arrived in harbour yesterday from Portsmouth, October 24. She has the 2nd Battalion of the 9th regiment, and drafts of 10th and 13th Hussars R. E., R. H. A., and R. A., besides 15 Civil Engineers for the Indian Government. There were 81 officers, 11 ladies, and 2 children, 1,036 men, 94 women, and 141 children on board. During the voyage she experienced good weather. There were two deaths on board, one of a child of the 9th Regiment, and another of a sergeant of the same regiment. The latter died of sunstroke.

—*Indian Mirror*: "During a stay we lately made at Jabalpore, we paid a visit to the local School of Industry. Not even the most fastidious opponent of the British Government can stay there for five minutes together without being thankful to it for one of the most marvellous changes in the condition of Native society wrought under its auspices. We vividly remember we felt a thrill of horror and astonishment as we stood surveying the scene. There was something infinitely horrible in the appearance of those Thugs whose practices are still faithfully represented in three pictures preserved in the School of Industry. The first picture represents three travellers walking with apparent friendliness along a road. The second, shows one of these trying to lay hold of the legs of the real traveller, while another keeps ready a noose to be put on the neck of the latter. The third shows the traveller thrown prostrate on the ground with the noose fastened on his neck, while another is searching his pockets, and a third who had remained concealed, holds fast the legs of the victim to prevent any effort to rise. These pictures were shown to us as we entered the school. They served to recall to our mind all the old associations about Colonel Sleeman and his gallant comrades and about India more than fifty years ago. Our horror was instantly succeeded by a feeling of astonishment that not one of this wicked Thug

fraternity is to be found at the present day anywhere from one end of India to the other. Glorious exploit this, to be sure, when half a century ago one could scarcely stir out without imperilling his life. If England has done nothing more than extirpate this Thuggee wickedness, it has certainly done enough to merit the gratitude of a whole generation of contented subjects. Well, we found that of real Thugs there were only 316—the rest of the large number imprisoned having long ago paid the debt of nature. Of these 121 are Thugs and 195 dacoits. There are 207 male and, sad and wonderful to relate, there are besides 9 female Thugs. We took special care to study the faces of many of these, but scarcely found any markedly softened. Their eyes indicated a kind of suppressed ferocity, and their looks a kind of nonchalance which chills the blood. The Thug prisoners are allowed to bring their families there, and for this purpose there is a separate enclosure to serve as their dwellings. Their children are not allowed to go outside ; they also work and get their wages at the same school. There are 360 of these, constituting the second generation of the Thug convicts. Their ages vary from 30 downwards. All of them have specific work allotted to them. The Jabalpore School is thus made to pay handsomely."

—A watchman of the Madras Railway was convicted the other day of having gone to sleep on his post. He brought witnesses to show that the bridge was haunted, and said he had been struck by the devil!

—*Times of India* ; Cawnpore, 26 :

"Dr. Tressidder left to-day. Since his arrival he has twice seen the prisoner, and his former opinion remains unchanged."

—*Athenœum* : "For many years, in fact since it was understood by men of science that the changes which we call 'fermentation' were due to the growth of very lowly organized fungi in the fermenting liquids, medical men and physiologists have had the notion that certain diseases, those of the zymotic class, as they have been termed, such as scarlet and typhoid fever and small-pox, may be due also to the growth and activity within the blood and tissues of the human body of lowly organized fungi. Many times individuals have fancied that they really had found the fungus belonging to a particular disease. Thus it was with the so-called cholera-fungus, and again with other contagious diseases. More recently it has become a demonstrated scientific fact, that all putrefaction is due to the life of minute organisms which swarm in the putrefying material. These are the organisms known as Bacteria ; and it has been shown that there are a series of varieties of putrefaction, each of which has its special and appropriate Bacterium as the cause, and that in the absence of Bacteria or allied organisms, putrescible substances remain perfectly sweet."

—*Indian Statesman*, Baroda : "A very sad accident occurred yesterday evening, by which a little girl aged about two years, the youngest daughter of Mr. James Hykoop of the Guicowar's Army, lost her life ; it appears the deceased and her sister (a year older) were playing about the house, when the youngest tripped and fell into a large vessel of boiling water." She died in a few hours.

—Pundit Dayanund Saraswati Swami is lecturing in Bombay. The *Indian Statesman* has this account of one of his lectures : "The principal points he addressed himself to were these : 1. The worship of idols and astrology, which he condemned. 2. The period of marriage. With regard to the period of marriage he said that a female should marry at the age of 22 years and a male at 35. The feelings of the orthodox Hindoos, the professional Bhuts, and the *jotishees* became irritated at his views on the above-mentioned points, and the more so because he agreed with the members of the Prarthana Samaj and the Christians in their views, for some of them loudly said that he was a Christian, and came here in the disguise of a *Sanyasi* to convert them. Some said that before the lecture was delivered, one member of the Prarthana Samaj threw off his sacred thread, and that the rest would do the same because they had listened to the discourse. A Gujerathi Bhut said, *A su che pelo Pundit amare petpar awa mage che, i.e.*, what is this that Pundit seeks to deprive us of our bread? Some of the orthodox Banians wanted to argue with the Pundit, but the Rao Bhadoor Dadoba Pandurang said that it was not the time for arguments and that another day would be fixed for the purpose. To this they paid no attention and were about to kick up a row, when a yellow turbaned man appeared and prevented them from doing so."

Selections.

THE PERFECTION WHICH THE BIBLE TEACHES.

BY REV. GEORGE SAVAGE.

The use of such words as "Perfect," "Perfection," "Perfectness," "Perfected," and their equivalents in the word of God, calls for a recognition of their meaning, which shall on the one hand not land us in the error of admitting a state as attainable here, in which the subject is either beyond the liability to sin, or incapable of futher progress in grace and holiness ; andyet, on the other, shall not explain away such expressions as having reference wholly to our standing judicially in Christ. Every instructed Christian admits our *perfect* standing in Christ, and this will here be assumed. The object of these few remarks is to point out the perfectness which is spoken of in the Word, with reference to the *ways*, and to the *hearts* of God's people. The precept, "Be ye therefore perfect, even as your Father which is in heaven is perfect," may be put aside, as in a sense outside of our subject ; inasmuch as it refers to a Divine rule of conduct in certain cases, as compared with a *lower* rule of action in the same cases. It amounts to this :—"In showing mercy—act by the Divine—not by the *human* rule : do not limit your good deeds to your friends, but, like God, extend them to your enemies also."

The words "perfect," &c., may, it appears, be in certain cases understood of such perfectness as is relative, and capable of indefinite growth. For example, we have perfectness as opposed to faultiness, to mixedness, to dividedness, &c. That perfectness in such senses is compatible with indefinite improvement, may appear from the fact that the young plant with its tender leaf just unfolding is, in its way, quite as *perfect* as the matured tree. It has a perfectness, provided the circumstances of its growth have been favourable ; though it is yet destined to develop into the perfected tree. But if we place beside it another plant, with here a stunted, there a distorted branch ; here a blight, causing the bud to fall, there the general *sickliness* which tells of insufficient nourishment, or of the effect of other adverse influences ; we see that there is a *perfectness* in the *healthy* plant which is *lacking* in the *marred one. One is healthily* expanding according to the law of its normal condition, the other is not. (Compare 2 Peter i. 1-8, with verse 9.)

The perfection which the Bible teaches never carries its possessor beyond the need of exhortation, or any other means of grace ; but duly avails itself of all, that it, "may grow thereby," even as a perfectly healthy plant assimilates in its growth the elements or substances by which it is surrounded.

The case of Asa (2 Chron. xiv. 11, 12.) and (xvi. 7-9) illustrates perfectness as contrasted with imperfectness of *trust*. When his heart was perfect (in its *trust*), he relied wholly and only on the Lord, but in a later trial he relied *partly* on the king of Syria, and thus ceased to have a *perfect heart*. Consequently he lost power, and with it self-control. (See the passage.) And God, like the shepherd seeking his *stray* sheep, tells him, "I am looking for thee to return to that *perfect* trust, which once thou hadst in me." (2 Chron. xvi. 9.) "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of those whose heart is *perfect* toward Him." (See also 2 Chron. xv. 15.)

What hinders but that we should trust God *perfectly?*

Imperfect *trust* will be found on examination to reflect upon the character of God ; it amounts to an implication that He is not to be *fully trusted* in.

The mother leaves her precious babe in the hands of a nurse, and says, "I have *perfect* confidence in her." We are wont to exercise all but unlimited confidence in the physician we consult. Is not *the Lord* as worthy of *full* trust, as a nurse or a physician? *Perfect* faith then is but *simple* trust, up to the measure which the truth and faithfulness of *God* warrants. And here, *any* defect, any withholding or reserve, is *sin*—is unbelief, and is to be treated as such : to be confessed with shame, and forsaken. It is our bounden duty to resolve that we will *trust* God *fully*. And the reward is near : "Thou wilt keep him in *perfect peace*, whose mind is stayed on Thee *because he trusteth* in Thee." Trust ye in the Lord *for ever*, for in the Lord Jehovah is everlasting strength" (the Rock of ages). This *perfect peace* is justified by the perfectness of the *ground* on which our trust is reposed. How often as *this* passage is read or quoted, is the response made, whether mentally or audibly, "What a precious saying—*I wish it were so with me!*" how seldom is God glorified by the only *right* response—the one which witnesses to His faithfulness—"He *does* so keep me in *perfect* peace." Happy and honoured of God are the souls that dare to trust in Him. They *know* Him, and shall do exploits by virtue of their knowledge. (Dan. xi. 32.)

To pass on to *perfect love*. (1 John iv. 18.) Who would hesitate to call a fond mother's love for her child *perfect*? Does it not make her self-forgetting? is she not *absorbed* in it? Is it too much, then, to love God and Christ with *such* an intensity as shall carry us out of self, and make us delight in living for Him—heedful of His every wish—with willing feet running at His bidding, at any hour by day or night?

"*Perfect love* casteth out fear—because fear hath torment." 'We have not received the spirit of bondage again *to fear*, but we have received the spirit of adoption whereby we cry, "*Abba*, Father." (Rom. viii. 15.) As the infant begins to recognise paternal love, and to call upon its father as "Abba," is there at such time a *particle of fear* mingled with the trustful love of the child? None whatever. The love of simple and full confidence is a *fearless* love and in this sense it is *perfect*, because unmixed ; yet is capable of endless growth and expansion.

In like manner there is nothing transcendental or inconceivable in a *perfect* delight in and yielding to God's will.

Do we not see in human relationships the will of one merged into that of another, from very love ; and may not, cannot, God be so *loved* here, with a positive passion of transforming affection, as that His will, His law, and command *are* the delight—the meat—the continual feast of His trusting, loving child? (Psa. cxix. 14, 20, 97, 103, 131, &c. ; Psa. i. 2 ; Psa. xix. 10 ; 1 John v. 3)

To what purpose, and in what sense is Christ our *Example*, if it is *impossible* for God so to work in us "to *will* and to do of His good pleasure" as that we should, *like* Christ, find it *our* meat and drink to do His will (John iv. 34)—yea, that "*the life also of Jesus* should be manifested in *our* mortal flesh?" (2 Cor. iv. 10, 11.)

Is it not the promise of the New Covenant (over and above the eternal putting away of our sins and iniquities), "I will put my laws into their minds—and write them in their hearts, and I will be to them a God, and they shall be to me a people." Heb. viii. 10.)

Then, again, perfectness of walk or way, is enjoined (Gen. xvii. 1) on Abram, resolved on by David (Ps. ci. 2), and realised by many of God's worthies who had the testimony, not only that they were *accepted*, but that their *ways pleased* God : *e. g.* Enoch, Joseph, Moses, Joshua and Caleb, &c. (Heb. xi). Observe, not only do *they* say it was their aim, but God witnesses to them, that, in a sense He can allow, they followed Him *fully* (Numbers, xiv. 24 ; Joshua xiv. 8, 9, 14). In this respect they formed a contrast to the generality of their people, with many of whom God was not well pleased.

Of all such perfectness, sanctification, or soul-health, God alone is the author, by His own presence and power. It is His work and not ours at all. (1 Thess. v. 23, 24 ; Phil. ii. 13.)

If David resolves, "I will behave myself wisely in a perfect way," "I will walk within my house with a perfect heart"—he throws in between the *condition* "O when wilt Thou come unto me,"—which he knows is the only power for it. When joyfully realising it, he says "Thou hast done it." When he has lost it, he looks to God for its restoration. (Ps. ci. 2 ; lii. 8, 9 ; li. 12.)

If Paul in various places asserts his own life as a pattern of holy and unblamable walking, he fails not to ascribe it to God : "By the grace of God, I am what I am." Yet he does not from a false sensitiveness withhold his testimony as to what God had done *in* him as well as for him. Rather does he with the Psalmist say, "Come hither and I will tell you what He hath done for my soul." "I, yet not I, but the grace of God which was with me." "It is no longer I that live, but Christ that liveth in me."

God's perfection at least is absolute. His way—His work —His law—all are called perfect, and for us every good gift and every perfect gift is *from above*. The word so often quoted as if it referred to standing only "Ye are complete in

Him," has reference really to the fulness of our resources in Christ, and might perhaps be closer to the sense of the original if we read it "Ye are *replete* in Him"—thoroughly furnished with the fulness of God's grace. (Col. ii. 10.) Hence in speaking of perfectness or holiness of life, let none for a moment think of any human attainment, or any glory belonging to man. On the other hand, *because* it is God's work let us beware how we set limits to what He can do and is willing to do in us. Our judgment must be formed not from experience, however common, or however rare, but from the revelation which God has given. "Let God be true, and every man a liar."

Sanctification—which may here be taken as synonymous with the perfectness we are considering, is in different passages referred to God the Father, God the Son, and God the Holy Ghost.

If one were to assign a separate part or function to each person severally (which we need not do), might it not be said :—

(1) This is the *will* of God (the Father), even our sanctification.

(2) The *procuring cause* by which alone sanctification is possible to fallen man, is the Incarnate Son of God, the Quickening One.

(3) The *effectual worker* of it is the Spirit of Holiness, proceeding from the throne of God and of the Lamb.

Whilst we contemplate such a will—that of God; such a means—Jesus Christ the God-man in all the fulness of His person, work, and offices; such a power—the Holy Ghost Himself, very God, dwelling and working in us; we need be staggered at no requirements or standard which the Bible sets forth, for what He hath *promised*, and what He hath *enjoined* "He is ABLE also to perform."

Hitherto we have regarded this perfectness, or loyalty of walk and life before God and unto God, from the side of His ability. It remains that we should endeavour to indicate the condition of our *proving* this divine power for life and Godliness in our own experience. The first point is gained if our *expectation* has been set free from conventional trammels, and has been drawn out in generous response to the generous provisions of God's grace. Our *desire* also must go out in a seeking for that exceeding *great reward*, which God *is* to them that diligently seek Him. (Heb. xi. 6; Gen. xv. 1.) We must *believe*, in spite of emotions, or lack of emotions, that *God is good*, to the full of the most blessed promise He has made. And we must take the attitude of *readiness to receive*—"Open thy mouth wide." Let the *seeking faith* which His promises have called forth, develop duly, normally, into a *finding* faith, a *resting* faith, a possessing faith, which discovers in the *I AM* the *present* and *All-sufficient* God, the supply of *all* needs. As we once obeyed the call to *come*, to believe and be justified through Christ, from all our sins, so now we must obey with the like simplicity the commands to *take* freely of His fulness. (Rev. xxii. 17.) We must not, in searching Scripture, merely *find* promises and assertions as to the extent of our privileges in Christ, like one surveying title-deeds, but we must *take possession*: not merely hold cheques signed with *His worthy name* to an unlimited amount, but we must draw them, claim the full amount, and live on it.

Let us set to our seal that He is FOR US—truly, delighting in blessing us. Let us not say to His beams of kindness "not for me," but bask in the very sunniest spots of His love that we can find. If there is one thing more than another that we shall blush for when we meet Him, it will be that we have been so slow of heart to believe the love that He hath to us. Let "He careth for you," carry its weight with us, till we cast all our care upon Him. One matter in reserve, not cast upon Him, is enough to mar our peace and keep us in bondage.

This leads us to another point, the need of our being of one mind with God. Having settled in our minds that "He *can*" do all things for us, whilst we cannot do the *least* thing without Him; let us loyally submit to His way and time, and cease from governing our own little world. His presence is not only for power, but for control and guidance for us. We must be *willing* in the day of His *power*. Very frequently it will be found that some hindrance exists in our seeking to do, or have, or be something, instead of the one simple search "the kingdom of God"—the following of Jesus Christ's rule of life, "I do always those things that *please Him*." Thus acting *He* was "not alone." Thus acting *we* shall not be alone. (John viii. 29.)

And as in the search for any other treasure we must be resolved to use *diligence*, so here every means of grace must be welcomed—His sanctifying Truth must be searched into, hoped in, hidden in the heart, esteemed above our necessary food, that we may not sin—that no iniquity may have dominion over us. It must be to us the *laver* wherein we not only *look* as into a glass, and see what we are, but wherein we *wash*, so that defilement seen may be put away. Every sin must be searched out—confessed—judged and put away: that as children not conscious of any wilful departure from His pleasure, we may confidently look up in His face, and expect His smile and favour; singing with glad heart.

"Thee will I love, my Strength, my Tower,
Thee will I love, my Hope, my Joy,
Thee in Thy works, with all my power,
With ardour, time can ne'er destroy.
Thee will I love, O Light Divine,
So long as life is mine."

—(*Pathway of Power, September.*)

Miscellany.

—The Bible as an Historical Growth; Rev. Newman Smyth in the *Advance*:

Among the permanent gains of modern Biblical study is a better historical method of regarding the Scriptures. The Bible was not created *outside* of human minds and human history. It is not a book dropped ready-made from Heaven. It is the product of a religious history. It grew on the history of Israel. It ripened with that history. It is the fruit of the best life of Israel. The Bible is not, then, an isolated work, a creation by itself. Rather is it the result of the whole work and power of the Spirit of God in human history. So, not in any mechanical, unnatural way, God made it. As he made the great things of nature, as he made the course of human history from Adam up to Christ, in the truest sense of the words, God made the Bible—he made it *grow*.

Most important is this view of the Bible as a historical growth in its bearing upon our use of it. Men have used it as though it were published as a text-book of Divinity. Proof-texts, taken from all quarters of it, and severed from their historical connections, have been squared and jointed into some system according to the preconceived plan of its theological carpenter. An arbitrary and artificial harmony of texts has resulted. Reasoners have attempted to cross real chasms in their arguments, upon a bridge of words. Often they, or their followers after them, have broken through. Now all this has changed, or at least is changing. Passages of Scripture which it is difficult to bring into honest harmony, if we simply put them logically side by side, retaining the scholastic view of the Bible as an inspired treatise on religion, are seen to fall of themselves into line, when we look through the Bible as through a course of history, when we regard it as the progressive revelation of God. The unity of the Bible is thus seen to be not the unity of a systematic text-book, but something grander, more worthy of its divine authorship than that; the unity of a patiently pursued process of human education into the knowledge of God; the unity of a great drama of life; unity like that of nature, oneness of purpose and progress of life, reaching ever higher until He came who is the harmony and crown of all.

In this historical way a most profitable use of the Bible for the second service of the Sabbath may be found. Take any rich subject, such as immortality, or the kingdom of God, or the Messiah, or the love of God, and let the unfolding of God's revelation with regard to it from time to time be followed, the people reading the pertinent texts in their historical order, and the leader pointing out the progress of the revelation, the new views and ampler experiences of the truth granted God's people from time to time; and an evening so spent with the Bible will make old truths seem like new stories. And the more our theological seminaries make this discipline of reading all parts of the Bible, each in its own light, prominent in their courses of study, the more men shall we have in our pulpits who are better than useful theological mechanics with their tools, spiritual men above the petty conflicts of sects and schools, who have grown strong in the atmosphere of prophets and apostles.

—*Pathway of Power*; Henry Varley:

"Forgetting those things which are behind." So speaks the ardent spirited Paul. What means this eager racer on the course? Starting by Divine Grace from sin and death, thou hast passed these, and gained pardon, purity, peace, life, and joy. New visions break upon thy view; thy busy mind is full of inward light; love energises and encompasses thee, thy being permeated with divine foretastes of coming glory. No wonder that thy pages teem with the precious name, every letter, yea, every sentence full of our Lord Jesus Christ. Right well has thou written, "Of such an one (a man in Christ) will I glory, yet of myself I will not glory, but in mine infirmities." And again, "That the power of Christ may rest upon me." (2 Cor. xii.) Oh, my loved reader, "weary and worn, and sad," come to the waters! Why make these precious things mere sentiment, and not written in our daily lives? Let us make our psalm of life, *Not I but Christ*. Old things passed away, "behold the all things new." I know there is difficulty, but "greater is He that is in us than all that are against us." Is it not seemly that faith in God should take the place He appoints? It *pleases Him* that we should believe. (Heb. xi. 6.) He calls the believer "*His Friend*." Believe, then, the things behind. From thine exaltation, see thy past course strewn with the dead, sunk like lead in the mighty waters; atonement made, justified by the blood; sin put away, death destroyed; thyself redeemed from Satan's power,—the property of God now, marked with the blood of the everlasting covenant, say, shall I—can I write more? Passed from the state of sin and death into His Kingdom, where life begins, what shall I say of His personal love to thee? Just now its everlasting drawings bring the very ministry of Heaven to preserve thee unto that day. Betrothed unto Jesus, thou art for ever His; rest in His love, and hear Him tell how He joys over thee with singing. Let the refrain be often on thy lips:—

"And a new song is in my mouth,
To long-loved music set;
Glory to Thee for all the grace
I have not tasted yet."

We are so constantly thinking about *our* love to Him, *our* joy, *our* friendship for Him. What a mistake! See how He speaks when, as the parent trunk of the Vine, He sends out the sap in his own free plenitude, in John xv.: "Abide (he says) in *My love*." His love to us, not our love to Him—though this be true (verse 9). *My joy* in you, again He adds (verse 11): not our joy in Him, His joy in us. He has no created beings adapted for redeeming love, but the redeemed. "I have called you friends" (verse 15): not our calling Him friend, but He, *us*. And once more (verse 16), "Ye have not chosen me, but I have chosen you." Not our choice of Him, but his choice of us. His love, His joy, His friendship, His choice—the four walls of our Home. Oh, believer, come home! Why stayest thou outside? Wherefore standest thou without, or inhabitest the unsatisfying structure of thine own fashioning?

Listen to the outburst of Divine surprise: "Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Is Israel a servant? is he a home-born slave? why is he spoiled?" "Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when He led thee by the way." "Know, therefore, and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts." (Jeremiah ii. 12—14, 17, 19.)

And now, after all my writing, I must come back, and I do it gladly, to the living word comprehending all written before and now written again: "As ye have therefore received Christ Jesus the Lord, *so walk ye in Him*, rooted and built up in Him, and stablished in the faith, abounding therein, with thanksgiving." (Col. ii. 6, 7.)

—"*Science—Theology—Religion*, by Rev. A. Anderson." The following is an extract from this pamphlet:

Even if the gradual development of man from a lower organism were established, it would not affect the question of the agency of God in making him what he now is. Trace his history backwards to the form of a jelly-fish if you will, you must fall back ultimately on the power of the great Creator, who not only gave that creature its life and endowed it with such functions as it had, but formed it with the capacity for surely developing all the noble distinctions of a human frame. The *animus* of many of the party is made but too

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manifest in the fact that they not only acquiesce in their ignoble origin without an expression of humiliation—that might be too much to expect from a man of science—but, uniting pride to meanness, they refuse to acknowledge their dependence on that inevitable creative power outside themselves which gave to their first creature progenitor the tendency and power to grow into their present selves.

Some, indeed, make bold attempt to shift the grand problem of the initiation of the evolutionary process a step farther back, by ascribing to dead matter a power to generate life, at the same time denying to the primeval living germ any organizing tendencies or potentialities other than those which the accidental influence of circumstances could confer. Thus, in regard alike to the origination and growth of living things, they do their best to provide for the elimination of the idea of God, although even here there must always remain a mystery behind which the admission of Divine energy and purpose can alone solve. Waiving Huxley's doctrine of "Protoplasm"* in its bearing on the question of the origination of life, let us hear his exposition of the development of organized beings in connexion with Paley's illustration from the mechanism of a watch :—

"Suppose that any one had been able to show that the watch had not been made directly by any person, but that it was the result of the modification of another watch which kept time but poorly, and that this again had proceeded from a structure which could hardly be called a watch at all, seeing that it had no figures on the dial, and the hands were rudimentary, and that, going back and back in time, we came at last to a revolving barrel as the earliest traceable rudiment of the whole frabric; and imagine that it had been possible to show that all these changes had resulted, first, from a tendency of the structure to *vary indefinitely*, and, secondly, from *something in the surrounding world* which helped all variations in the direction of an accurate time-keeper, and checked all those in other directions, then it is obvious that the force of Paley's argument would be gone, for it would be demonstrated that an apparatus thoroughly well adapted to a particular purpose might be *the result of a method of trial and error* worked by *unintelligent* agents, as well as of the direct application of the means appropriate to that end by an intelligent agent. Now, it appears to us that what we have here, for illustration's sake, supposed to be done with the watch, is exactly what the establishment of Darwin's Theory will do for the organic world. For the notion that every organism has been created as it is, and *launched straight at a purpose*, Mr. Darwin substitutes the conception of something which may be termed *a method of trial and error*. Organisms vary incessantly; of these variations the few meet with surrounding conditions which suit them and thrive, the many are unsuited, and become extinguished. . . . . According to Teleology, each organism is like a rifle ball fired straight at a mark; according to Darwin, organisms are like grape-shot, of which *one hits something* and *the rest fall wide.*"

Instead of a plan and an energy in God, directing each rude, primeval form, through an inherent tendency infused into it by Him, to assume a fixed ultimate organization—a scheme which we might conceive a religious naturalist to embrace—we have here only *a tendency to vary indefinitely*, along with *something in the external world* worked by *unintelligent* agents which influences a "revolving barrel" to assume the form of a watch, this result, of course, being only one of an indefinite number of results in which no watch and nothing having the least resemblance to a watch is produced.

> "But many a form, existing forms besides,
> Has sprung to life, and drunk the breath of day;
> For what can chance not gender?"

Now, we are supposing Evolution—and we not only suppose but allow, within certain limits, the operation of a law in nature by which the fittest survive and others perish, and we ask—Can any man, not perverted by "science falsely so called," receive it, that something in the external world, *which is neither mind nor directed by mind*, could, after unnumbered millions of cases of "trial and error," produce the mechanism of a watch? But the human frame, or any single organ in it—say the hand or the eye—is a far higher triumph of constructive skill than a watch. And if the endless variety of organisms which exist, each one of them full of the marks of wisdom and special design, have thus *blundered themselves* into shape, and if the process is always going on, what has become of the failures in which no design appears? or what has become of their remains, these necessarily being, by the hypothesis, innumerable as the sands of the sea?

Yet, Professor Huxley confidently tells us that he has deprived Paley's argument of its force!

Professor Huxley may be best answered here by a quotation from himself—

"All who are competent to express an opinion on the subject are, at present, agreed that the manifold varieties of animal and vegetable form have not either come into existence by chance, nor result from capricious exertions of creative power, but that they have taken place in a definite order, the statement of which order is what men of science term a natural law. Whether such a law is to be regarded as an expression of the mode of operation of natural forces, or whether it is simply a statement of the manner in which a supernatural power has thought fit to act, is a secondary question, so long as the existence of the law and the possibility of its discovery by the human intellect are granted."—*Huxley—Lay Sermons*, x, 214.

No doubt to the uninitiated the one statement seems a direct contradiction to the other. In any case, he admits that organisms "have not come into existence by chance," but under the operation of "a natural law." The watch then took form as the result of a law determining a plan, this being the very idea by the exclusion of which the writer professed to deprive Paley's argument of its force!

* See Hutchison Stirling's pamphlet "As regards Protoplasm," of which Sir John Herschel says—"Anything more complete and final in the way of refutation I cannot well imagine."

TELEGRAPHIC NEWS.

Santander, 19th November: The Carlists, having recovered from their recent defeat, have re-occupied their former positions around Irun, owing to the inaction of the Republicans.

London, 20th: It is reported from Cape Coast Castle that King Coffee has been deposed.—The steamer *Clive* grounded at Getitler, and, having thrown overboard 300 tons of her cargo, proceeded to Suez, where she will discharge the remainder.

21st: Her Majesty has been pleased to confer the Victoria Cross on Captain Bell, for his distinguished services in the Ashantee expedition.—There has been a fearful explosion at Rawmarsh Colliery, near Rotherham, resulting in the loss of twenty-six lives.—The *Dublin* steamer yesterday ran down a boat's crew belonging to the frigate *Aurora* in the Clyde, and seventeen men were drowned.

Berlin, 21st: Prince Gortschakoff and Prince Bismarck have been holding long conferences. The former has expressed his confidence in the durability of the present state of peace.—Prince Bismarck has assured the Turkish Ambassador that the conclusion of a commercial convention direct with Roumania will not prejudice the Suzerainty of the Sublime Porte in any degree.—It is rumoured from Algiers that Morocco intends to cede one of its ports to Germany.

Paris, 23rd: The Municipal elections throughout France are approaching a conclusion. The majority of towns have returned Republican candidates.

Florence, 23rd: The Italian Parliament was opened yesterday by King Victor Emmanuel in person. In his speech from the throne, His Majesty especially urged the necessity of strict economy. Referring to Foreign politics, His Majesty said the relations of Italy with all the Powers were most friendly.

Obituary.—Tom Hood.

London, 25th: The Ultramontane Controversy, which Mr. Gladstone's pamphlet addressed to English Roman Catholics has stirred up, is daily increasing in volume and force, both sides of the question being vigorously defended by the respective partisans.—Mr. MacIver the Conservative candidate, has been elected M.P. for Birkenhead in the place of the late Mr. John Laird.—The Peninsular and Oriental Co's. steamer *Indus* has been seriously damaged by a collision in the Downs; the cargo has been transferred to the s.s. *Kashgar*.—The German Government have consented to establish an Imperial Bank.

PASSENGERS SAILED.

Per P. and O. Str *Cathay, 23rd*:

From Southampton—Mrs Adey, Mr T B Fergusson, Mrs Dickenson, Mr R Browne, Lady Forsyth, Mr G C Caldecourt and 4 children, Mr W S Clark, Mr E J Stephens, Mr Thos Ross, Mr James Brown, Mr and Mrs Durant, Mrs Whittle and infant, Miss Young, Mr George Evans, Mr and Mrs J C Chapman, Mr B Browne, Mrs Leslie Crawford and 2 infants, Mr W Arnold, Mr J L Tait, Dr E Nugent, Lance Corporal Talbot, Mr John Rascol, Mrs Gamble, and Mr T Gage.

For Venice.—Mr H W Willock, Mr J W Alexander, Col C C G Triscott, the Rev W and Mrs McMordie, Capt Turner, Mr and Mrs Hewett, Mr R P Colvin, Colonel Smith, and Mr R B Lockwood.

For Brindisi.—Mr J S Armstrong, Baron Larpent, Mr Sharp, and Mr F W Wilkinson.

PASSENGERS ARRIVED.

Per St. *Strathclyde, 24th*, from London:

Miss Lawson, Miss Wood, Miss Anderson, Miss Kelly, Mr Wilmer, Mrs Wilmer, Mr Lang and three children, Miss Swainson, Miss Butt, Mr Morgan, Mr. Morgan, junr, Dr Joynt, Mr C S Stone, Mrs Leggett, Miss Shapman, Mr Getley, Mrs Getley, Mr Quarry, Mr Gibbon, Mr Gilmour, Mr Brown, Mr Silcock, Mr Courtney, Mrs. Holman and three children, Miss Holman, Miss Emerson, and Master Emerson.

Domestic Occurrences.

MARRIAGES.

CAMPBELL—LAWSON—Nov. 17th, at St. Thomas's Cathedral, Bombay, by the Venerable the Archdeacon Leigh Lye, Archibald W. Campbell, second son of Captain John Campbell, Madras Army, Retired, to Julia Adelaide Virginia, widow of the late Henry W. G. Lawson, Esq.

TURNER—HARBRIDGE (RYAN)—November 21st, at Christ Church, Byculla, by the Rev. Chas. Gilder, Allan Frederic Turner, to Minnie, only child of the late T. Harbridge, Esq.

BARRETT—KNIGHT—October 31st, at Bagdad, by Her Britannic Majesty's Consul-General, Colonel Herbert, John James Barrett, Chief Engineer H. I. O M's S. C. *Mirousse*, to Eliza, eldest daughter of Mr. Henry Knight, Superintendent Engineer H. I. O. M's Flotilla.—

PALLISER—BEWLEY—October 22nd, at the Parish Church, Lydiard Millicent, North Wiltshire, by the Rev. H. R Hayward, M.A., Harry George Palliser, Executive Engineer, Irrigation Department, to Mary Emma, eldest daughter of John Bewley, Esq., of Lydiard Park, North Wiltshire.

DEATH.

HYKOOP—November 21st, at Baroda, Clara Constance, the second daughter of Colonel James Hykoop, Adjutant General H. H. the Gaekwar's Troops, aged 3 years.

Advertisements.

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THE following is a list of the PERIODICALS which will be furnished by this SOCIETY during 1875, with subscription *per annum*:

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Family Treasury, Good Words, Good Things for the Young (from November), Sunday Magazine (from October), The Christian, Evangelical Christendom, Christian Treasury, Golden Hours, Little Folks, each.	4	0
Missing Link, Kind Words, each	2	0
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Good News	0	2½
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Interpreter (Spurgeon), Bible Educator, Day of Rest, Saturday Journal, each	4	8
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The British Quarterly Review	13	8
The Contemporary Review	16	8
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